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ARGUMENT

FOR

UNION,

Taken from the

True Interest

OF THOSE

DISSENTERS in *ENGLAND*,

Who Profeſs, and call themſelves

PROTESTANTS.

By Dr. Tonge

LONDON,

Printed for *Tho. Baſſet*, at the *George* in *Fleet-ſtreet*; *Benj. Tooke*, at the *Ship* in St. *Pauls* Church-yard; and *F. Gardiner*, at the *White-Horſe* in *Ludgate-ſtreet*, 1683.

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By virtue of the Premiſſes, Diſſenters are perſwaded to conſider ſeriouſly the ſtate of things in this time of Proſecution, and to hold conſtant Communion with our Church, with which the wiſeſt and beſt of them hold occaſional Communion; that the bleſſed Ends of Truth, Holineſs, and Peace, may be obtained. p. 40, 41, 42, 43.

ERRATA.

PAge 5. Line 5. for Perſwaſive read Perſuaſion. p. 12. l. 5. for Laxation read Luxation. p. 30. l. 22. for Oppoſed read Propoſed. p. 36. l. 17. for ties read Impurities.

A N

AN ARGUMENT FOR UNION, &c.

I Take it for granted (seeing a Truth so very plain needs no formal Proof) that the ready way to overthrow a Church, is, first to divide it. It is, also, too manifest, that our Dissentions are *Divisions*, properly so called, or Publick Ruptures. It is true, notwithstanding these Ruptures, the Church still lives, and, in some good measure, prospers: But how Mortal these Breaches may, at last, prove, through their Continuance and Increase, a Man, who has but a Competency of Judgment, may easily foretel. It is, therefore, the business of every Good Man, as far as in him lies, to dissuade, with Prudent Zeal, from these Divisions; which are, in their Nature so uncharitable, and so perilous in their Consequence. *The Introduction.*

Now, one way of moving Men to desist from their Undertakings, is, the shewing of them, with calmness of Temper, and plainness of Reasoning, that their *Ends* are not likely to be obtain'd: As, also that, by the *Means* they use, they will bring upon themselves those very Evils which they fear, and of the removal of which they have Expectation.

Wherefore, I have chosen an *Argument* of this Nature, in order to the perswading of *Dissenters* to joyn in the Exercise of *Constant Communion* with the *Church* of *England*. And I have, here, endeavoured to make it evident to them; that, in attempting to pull down this *Establish'd Church*, they, unwarily, turn their own force against themselves, and prepare Materials for the Tombs of their own Parties.

This *Argument* is, here, offer'd to them in the Spirit of Christian Charity, and without any design of exposing or exasperating any person who differs, in his Notions, from the sence of the Writer. For he had rather lie at the Feet of the meanest Man who is overtaken with an errour, then spurn insolently against him.

The Argument it self. Its Partition and Method.

Now, in the managing of this Argument, it is necessary to shew two things.

First, *What those Ends are which are proposed by the Dissenters?* I mean, *those* which seem, with any tolerable colour of Reason, fit to be proposed; and which are designed by the better and wiser of that number.

Secondly, *What Reasons may make it manifest that the Ends which they propose, can never be procured by the Dissettlement of the Church of* England.

These things being shewed, there shall follow such a *Conclusion*, as is suitable to the Premisses.

First,

First, For the *Ends* proposed by the more *Prudent Dissenters*, they are of *two kinds*. *The Ends of the Dissenters.*

The *First* End is *Subordinate.*

The *Second* is *Principal:* Or the End to which the former serveth in the quality of the *Means.*

The *Subordinate End* is, the *Establishing of themselves.* And it hath two Branches.

Either, the setling themselves (*First*) as a *National Church:*

Or, (*Secondly*) as several distinct Churches, giving undisturbed Toleration to one another.

For I am not willing to believe all of them to be given up to such a degree of Infatuation, as to be intent only upon beating down, without considering what is fit to be set up. That is the way of Tempests, and not of Builders.

The *Principal* is, the further Advancement of the Reformed Religion. This also, hath two parts.

1. *The Removal of Popery.*

2. *The Introduction of the* Protestant *Religion in greater Purity and Perfection, then the Church of* England *is (in their Opinion) as yet, arrived at, or can probably attain to by vertue of its present Constitution.*

If there be amongst them, Men disturbed in their Understandings, by the heat of *Enthusiasm*; if there be amongst them, any Men whose Wisdom is sensual and worldly; who presumptuously make Heaven stoop to Earth, and conceal their private and secular Designs under the venerable name of *Pure Religion*; I do not concern my self with them in this *Perswasive to Union.* The former cannot, and the latter will not be convinc'd: For there is no Ear so deaf, as that which Interest hath stopp'd. And there is a great deal of earnest Truth suggested in the Jocular Speech of *James* the fifth of *Scotland*; who, when his Treasurer desi-

red liberty to be plain with him, *drew out his Sword, and ſaid merrily to him, *I ſhall ſlay thee, if thou ſpeak againſt my profit.*

* Melvil's *Memoirs* p. 2.

The firſt Branch of the firſt End of the Diſſenters: viz. Union in a National Church.

The *Firſt* Branch of the *firſt*, or *Subordinate End* of the *Diſſenters* is, *the Eſtabliſhing of themſelves as a National Church.*

This is either deſigned by *All of them*, or by a *Party* which believeth it ſelf to be moſt ſober, and moſt numerous, and moſt likely to prevail over the reſt; ſo far at leaſt as to become the State-Party.

For *All of them* to expect to be united in one Uniform Body, is to hope, not only againſt the Grounds of Hope, but of Poſſibility.

For the Parties are very many, and very differing, (or rather very contrary) and they cannot frame amongſt them, any common Scheme in which their Aſſents can be united.

What Communion (for Example ſake) can the *Presbyterians* have with *Arians*, *Socinians*, *Anabaptiſts*, *Fifth-Monarchy-Men*, *Senſual Millenaries*, *Behmeniſts*, *Familiſts*, *Seekers*, *Antinomians*, *Ranters*, *Sabbatarians*, *Quakers*, *Muggletonians*, *Sweet-Singers*. Theſe may aſſociate in a *Caravan*, but cannot joyn in the Communion of a Church. Such a Church would be like the *Family of Errour* and her Daughters, deſcribed in Mr. *Spencer's Fairy-Queen*, of which none were alike, unleſs in this, that they were all deform'd: And how ſhall the *Chriſtians of this preſent Church* be diſpoſed of to their juſt ſatisfaction? They will never Incorporate with ſuch a Medly of Religions; and they are ſuch, both for their Quality and their number, as not to be beneath a very ſerious Conſideration.

For

For the Prevalent Party, there ſeemeth to be both *Reaſon*, and *Experience*, againſt their hopes of Eſtabliſhing themſelves as a *National Church*.

Theſe Reaſons, amongſt others, have moved me to entertain this Perſuaſive concerning them.

Firſt, Such a Party not maintaining *Epiſcopal Government*, which hath obtained here from the Times of the *Britaines* (who in the Apoſtolical Age, received the *Chriſtian Religion*) and which is ſo agreeable to the Scheme of the Monarchy; It is not probable that they ſhall eaſily procure an exchange of it for a newer Model, by the general conſent of Church or State. I may add, the Body of the People of *England*, whoſe *Genius* renders them tenacious of their Antient Cuſtoms.

Again, All the Parties amongſt us, have of late declared, for Mutual Forbearance. They cannot, therefore, be conſiſtent with themſelves, if they frame ſuch a National Conſtitution, by which any Man, who Diſſents from it, ſhall be otherwiſe dealt with, then by perſonal Conference; which, alſo, he muſt have liberty not to admit, if he be perſuaded it is not fit or ſafe for him. And ſuch a Body without any other nerves for its ſtrength and motion; for the Encouragement of thoſe who are Members of it, and the Diſcouragement of thoſe who refuſe its Communion; will not long hold together: Nor hath it means in it, ſufficient for the Ends to which it is deſigned. And indeed by this means, the Spiritual Power of Excommunication will be rendred of none Effect. For, what Puniſhment, what Shame, what Check, will it be to Croſs and Perverſe Men, if being ſhut out of the *National Church*, they may with open Arms and with Applauſe due to real Converts, be received into this or the other particular Congregation, as it beſt ſuiteth with their good liking?

Furthermore, It is commonly ſaid, that ſince the *Preſbyterians* have gathered Churches out of Churches, there are not many true and proper *Diſciplinarians* in *England*.

If it be ſo, then *Independency* is amongſt *Diſſenters*, the prevalent ſide; and I know not how a *National Church* can be made up of Separate Independent Churches; for each Congregation is a Church by it ſelf, and hath, beſides the general Covenant of Baptiſm, a particular Church-Covenant; and therefore, it is difficult to imagine how all of them can be, by any Coherence of the Parts, united into one intire Society.

But, be it ſuppoſed, that the *Diſciplinarians* are of all Parties, the moſt numerous and prevalent; yet *Experience* ſheweth how hard a Work it is for all of them to form themſelves into a Church of *England*. In the late times of Publick diſquiet, they had great Power; they had in humane appearance, fair and promiſing Opportunities; and yet there grew up at their Roots another Party, which, in Concluſion, overdropped them, and brought their Intereſt into a ſenſible decay; it being the nature of every Faction, upon Victory obtain'd over their Common Adverſary, to ſubdivide. In the Year 1640, * *The Commons had a debate about a new form of Eccleſiaſtical Juriſdiction: And they agreed that every Shire ſhould be a ſeveral Dioceſs. That there ſhould be conſtituted, in each Shire, a* Presbytery *of Twelve Divines, with a Preſident as a Biſhop over them. That this Preſident with the Aſſiſtance of ſome of the* Presbyters, *ſhould Ordain, Suſpend, Deprive, Degrade, Excommunicate. That there ſhould be a* Dioceſan Synod *once a Year; and each third Year, a* National Synod. *A while after,* * *it was voted by them, that, to have a* Presbytery *in the Church, was according to the Word of* God.

* July 17. 1640. Whitlock's Memorials P. 45.

* A. 1644. Id. ibid. P. 117.

Many

Many other Steps were made in favour of the Diſcipline. The *Common-Prayer-Book* was removed; an Aſſembly of Divines was Eſtabliſhed: Their Directory was introduced; they were united in the Bond of a ſolemn League and Covenant. There was ſent up from the County of *Lancaſter*, a Petition ſigned with 12000 Hands for the ſettling of Claſſes in thoſe parts. A Petition of the like importance was framed by divers of the Common-Council of *London*. They ſeemed nigh the gaining of their Point; yet they widely miſſed of it. There was in the Aſſembly it ſelf, a ferment of Diſſenſion. Mr. *Sympſon*, and ſome others, favoured an *Independent*; Mr. *Selden* and ſome of his Admirers, an *Eraſtian* Intereſt. There was a Party in the Nation who were then called *Diſſenting Brethren*; and to theſe the Directory was as offenſive, as the Canons and Liturgy had been to thoſe of the *Diſcipline*. They drew up Reaſons * againſt *the Directory of Church Government by* Presbyters.

* *In* Sept. 15. 1646. Diurnal, *p.* 1313.

Whitlock's Memoirs. P. 187.

* Id. ib. *p.* 116. A. 44.

They afterwards Printed an open Remonſtrance *againſt* Presbytery, *of which the Aſſembly complain'd to the Houſe, as of a Scandalous Libel.* And there were thoſe who Reproach'd the *Presbyterians*, in the ſame Phraſes in which they had given vent to their diſpleaſure againſt the Liturgy of the Church of *England*. The Miniſters of *Lancaſhire* * complain'd concerning them, *That they had compared the* Covenant *to the* Alcoran *of the* Turks, *and* Maſs *of the* Papiſts, *and* Service-book *of the Prelates.* As likewiſe, that they ſaid, *it was a* Brazen-Serpent *fit to be broken in pieces and ground to Powder, rather then that Men ſhould fall down and Worſhip it.*

Ib. A. 45. P. 189.

* *Harm. Conſent.* P. 20.

Amongſt the *Diſciplinarians*, ſome were confident of Succeſs. *One of them* * (for he was not then gone over to the *Part* of the *Independents*) expreſſed his aſſurance in

* *Mr.* S. Symp. *in Serm. of Reform.* A. 1643. *p.* 29.

in these most unbecoming Words, before the Commons. *It will* (said he) *bring such a Blot on God as He shall never wipe out, if your poor Prayers should be turn'd into your own bosomes; that Prayer for* Reformation. A Speech not fit to have been repeated, if it were not necessary to learn Sobriety of Wisdom from the Remembrances of Extravagance in former Times.

Others acknowledg'd their hopes, but did not dissemble their Fears. *Six years ago* (said a *person* eminent amongst them) *after this Parliament had sate a while, it was generally believ'd that* [*the Woman, the Church*] *was fallen into her Travel——but she continues still in pain. Insomuch, as they begin to think she hath not gone her full time, and earnestly desire she may; because they fear nothing more then an* abortive Reformation.

* D *John Arr.* in Ser. call'd, *The Great Wonder*, &c. before the Commons. A. 1646. p. 36.

Others did openly confess that their hopes were not answer'd, and that the State of Religion was much declined. The *Ministers* of the *Province* of *London**, used upon this occasion, these passionate words. *Instead of a* Reformation, *we may say with Sighs, what our Enemies said of us heretofore with scorn, we have a* Deformation *in Religion.*

* Testim. to Truth of Jesus Christ subscribed *Dec.* 14. 1647. p. 31.

Those *Independents* who adher'd to that part of the *House* which joyned with the Army, prevailed for a Season, but they also were disturb'd by those who went under the Names of *Lilburnists*, *Levellers*, *Agitators*. ‖ Then likewise, *Gerard Wynstanley* * publish'd the *Principles* of *Quakerism*, discoursing (or rather, repeating the Dreams of his Imagination) in such Expressions as these. *If you look for the Resurrection of* Jesus Christ, *you must know that the Spirit within the* Flesh *is* the Jesus Christ.——*Every Man hath the* light *of the Father* within himself, *which is, the Mighty Man Christ Jesus.* Then *Enthusiasm*, excited in part by the common

‖ See Hist. of *Indep.* 2 part. p. 168.

* In Myst. of *Godlin*, &c. Anno. 1649. Wynst. *in* Saints Paradise c. 5. p. 54. &c.

mon pretence of an extraordinary Light, revealed (as of a ſuddain) in thoſe days in *England*, brake forth into open diſtraction. Then *Joſeph Salmon*, a preſent Member of the Army, publiſh'd his Blaſphemies, and defended his Immoralities. He juſtify'd himſelf, and thoſe of his way, ſaying, * That *it was God who did Swear in Them*, and that *it was their Liberty to keep Company with Women for their Luſt*. *Wyke*, his Diſciple *, kiſſed a Soldier three times, and ſaid, *I breath the Spirit of God into thee*. *Salmon* himſelf printed a Pamphlet call'd, *a Rout*, in which he ſet forth his villainous ſelf as the Chriſt of God, ſaying, * *I am willing to become Sin for you, though* the *Lord* in me *knows no Sin*. *We love to ſweat drops of Bloud under all mens offences.*—— *We ſhall ſee of the Travel of our* Souls. *Enthuſiaſm*, tho' not in this rankneſs of it, was now openly favour'd by *Cromwell* himſelf; who, together with ſix Soldiers, prayed and preached at *Whitehal*.* His own temper was warmed with fits of *Enthuſiaſm*.‖ And he confeſs'd it to a Perſon of Condition † (from whom I receiv'd it, as did others, yet living) that he pray'd according to extraordinary *Impulſe*. And that, not feeling ſuch Impulſe (which he call'd Supernatural) he did forbear to pray, oftentimes, for ſeveral days together.

* Whitl. *Memoirs. A.* 1649. *p.* 430.

* *Id. ibid.*

* Salmon's Rout. *in Pref. and* p. 10, 11, *&c.*

* *On* Sund. *after* Eaſt. *day.* Ann. 1649. *H. of* Indep. *part* 2. p. 153.

‖ *See* View of the late Troubles. *p.* 366.

† *E.M.L.C.*

In Proceſs of time, his *Houſe of Commons* and he himſelf were publickly diſturb'd by that wild *Spirit*, in the raiſing of which they had been ſo unhappily inſtrumental. A *Quaker* came to the door of the *Houſe**, and drew his Sword, and cut thoſe nigh him, and ſaid, *He was inſpir'd by the Holy Spirit to kill every Man who ſate in that Convention*. And he himſelf was not only conſpir'd againſt by thoſe who call'd themſelves, *the Free and Well-affected People of* England*, but openly beſpattered by the Ink of the *Quakers* in ſeveral Pamphlets,

* *Whitl.* Memoirs. A. 1654. p. 592.

* See their Declar. in *A.* 1655. in *Whitl.* Me. p. 606.

‖ *See* Ed. Burroughs Trumpet of the *Lord* sounded. *p.*2. *A.*56.

phlets, ‖ and by their Clamours, affronted in his own *Chappel*; where before his face, they gave bold interruption to his Preachers. †

† *whitl.* Memoirs. *p.*624.

Other Hiſtorical Memorials might be here produced, relating to the hopeful *Riſe*, and mighty *Progreſs*, and equal *Declenſion* of the *Diſciplinarian Party*. But, in ſuch caſes, I chooſe rather to take of my Pen, then to lean too hard upon it. Yet the nature of my *Argument* did neceſſarily lead me to the former Remarks; and if uſeful Truth ſmarts, let Guilt ſuffer a Cure, and not kick againſt the Charitable Reporter.

In Sum, the longer the Church of *England* was diſſettled, the greater daily grew the confuſion; and the diviſion of Sects was multiplyed not unlike to that of Winds in the Marriners Compaſs, in which Artiſts have increas'd the Partitions, from four to two and thirty. Inſomuch, that the very Diſtractions which were among us did, in ſome meaſure, prepare the way for the return of the King, and the Reſtitution of the Church: men finding no other common Bottom on which the Intereſts of Religion and civil Peace might be eſtabliſhed.

Now, if the Diſſenters could not then, when ſo fair Opportunities were in their hands, carry on their cauſe to any tolerable Settlement; much leſs may they now hope to do it. For there are now, many hinderances which did not then lie croſs their way.

Firſt, The Platform of Diſcipline, ſo highly applauded, ſo earneſtly contended for, during the Reigns of *Queen Elizabeth* and King *James*, hath now been in part tryed; and the preſence of it (to omit other Reaſons) hath abated the Reverence ſome had for it.

Secondly, There is not at this time, ſuch an Union amongſt Diſſenters, as appeared at the beginning of our late Troubles. The number of thoſe Diſſenters who

who were not for the *Diſcipline*, was then very inconſiderable. But in a few years, they brake, as it were, into Fractions of Fractions. Inſomuch, that the *Miniſters* of the *Province* of *London*, expreſſed the Eſtate of things in the Year 47, on this manner. * *Inſtead of Unity and Uniformity, in Matters of Religion, we are torn in pieces with Diſtractions, Schiſms, Separations, Diviſions, and Subdiviſions.*

* *Teſtim. to the Truth of J. Chr.* p. 30.

Thirdly, Thoſe who then favoured the *Diſcipline*, are much departed from their former Scheme of Government, inclining to *Independency*, which they once denyed to be *God's Ordinance**, and pleading for Toleration, which they once called, The *laſt and ſtrongeſt hold of* Satan. ||

* Mr. *Heyl.* &c.

|| *The Title of Mr.* Edwards's *book.* 1647. *See Teſtim. of* Min. p. 20.

Fourthly, At the beginning of our Diſturbances, many Men of Quality, and ſuch who had a Zeal of God, favour'd the Settlement of the *Diſcipline* in the ſimplicity of their hearts. They had not then ſeen any Revolutions; they had not diſcovered the ſecret Springs of publick Motions; nor the vile Intereſts of many men which lay concealed under the diſguiſe of *Pure Religion*. They ſaw (what all Men may ſee in all times) abuſes in Church and State; and the very name of *Reformation* was ſweet to them.

Now, notwithſtanding the ſincere zeal and the power of theſe Men, the *Diſcipline* could not long be carried on; much leſs could it be perfected by them.

There is, therefore, at this time, a much greater Improbability of Succeſs in the like deſign. For many conſiderable men, Piouſly inclin'd, have ſeen their error; and will not be a ſecond time engaged: And they will not ſay of our late changes, as the Protector did, **That they were the Revolutions of God, and not humane deſigns; That they were the Revolutions of Chriſt upon whoſe Shoulders the Government was ſtayed.* They are not

* Oliver's *Speech in the* Painted Chamber. *Jan.* 22. 54 at the *Diſſolv.* of the *Parl.* p. 29.

not of the ſame mind with him who told the Commons, * *That if they acted Faith, then the Records of thoſe Times on their ſide, ſhould bear thus to all Poſterity, the Book of the Wars and Counſels of God.*

* Mr. *Caryl* in Ep. Ded. bef. Ser. called the Arraign. of Unbelief. *A.* 45.

Alſo, ſince thoſe days, through the laxation of Diſcipline during the licence of the War, the diſcovery of great and black Hypocriſies, the multiplication of Parties and Opinions, the publiſhing of many lewd and irreligious books from Unlicens'd Preſſes, *Atheiſm* hath made very formidable Advances. And they ſay, that ſome undiſguiſed *Sceptics* and *Atheiſts* have, ſometimes ſince the King's Return, been much uſed in the Cauſe of our Diſſenters. Now, if well meaning zeal could not eſtabliſh the Diſcipline, it is not likely to be promoted, much leſs ſettled, by the help of ſuch hands of which the outſides are not waſhed by ſo much as an External form of Godlineſs.

The ſecond Branch of the 1ſt End of the Diſſenters. viz. *union by mutual forbearance.*

The *Second Branch* of the firſt End of Diſſenters, ſeems more improbable then the firſt, *viz.* The ſettling themſelves as ſeveral diſtinct Parties, giving undiſturbed Toleration to each other.

This ſeems not probable upon many accounts.

Firſt, Some Diſſenters believe ſome of the Parties to be incapable of Forbearance, as maintaining Principles deſtructive of Chriſtian Faith and Piety. This Opinion they ſtill have (for inſtance ſake) of *Antinomians*, *Quakers*, and *Muggletonians*.

And they formerly declamed againſt the Toleration of divers others. They publiſh'd here (by Authority ſo called) an Act of the Aſſembly at *Edinburgh*, * *Againſt* Eraſtians, Independents, *and* Liberty of Conſcience, *bearing* (as they ſpeak) *their publick Teſtimony againſt them, not only as contrary to ſound Doctrine, but as more ſpecial Letts and Hinderances, as well to the* Scottiſh *received Doctrine, Diſcipline, and Government, as*

* A 1647. *Act of Aſſemb.* p. 2.

to

to the Work of Reformation and Uniformity *in* England *and* Ireland.

The Miniſters of the *Province* within the *County Palatine* of *Lancaſter*, in their Harmonious Conſent * with the Miniſters of the Province of *London*, publiſh'd their Judgments in theſe zealous Words. *A Toleration would be a putting of a Sword into a Mad-man's hand*——*An appointing a* City of Refuge in Mens Conſciences, for the Devil to fly to——*A proclaiming Liberty to the Wolves to come into Chriſt's Fold to* prey upon his Lambs——*A Toleration of Soul-murther (the greateſt murther of all others) and for the eſtabliſhing whereof, damned Souls in Hell would accurſe Men on Earth. Neither would it be* to provide for tender Conſciences, but to take away all Conſcience.——*If error be not* forcibly *kept under, it will be* Superior.

* Harmon. Conſent. *A.* 1648. p. 12.

It ſeems, they were not then of the later Perſwaſion of the *Protector*, who ſaid, || concerning the People of ſeveral Judgments in this Land, *That they were All* the Flock of Chriſt, *and the* Lambs of Chriſt, *though perhaps under many unruly Paſſions and Troubles of* Spirit *whereby they gave* diſquiet *to* themſelves and others: *And that they were not ſo to God as to us.*

|| Protect. Speech. *Jan* 22. 54 p. 28.

Again, There is no firmneſs or ſocial influence in the nature of this Union. It is the Union of a multitude who meet and diſperſe at pleaſure. And he who propoſeth this way as the means to knit Men into Chriſtian Communion, is like a Projector who ſhould deſign the keeping of the ſtones together in the ſtrength of a firm and laſting Houſe, by forbearing the uſe of *Cement*. The Union that laſteth, is that of the Concord of Members in an Uniform Body.

Moreover, It is to be conſider'd, that there are no Parties in this or any other Nation, ſo exactly poiſed, that they have equal *Numbers* and *Intereſts*. There is always

always one of them which over-ballanceth the reſt. And one of the ſeveral ways muſt always be favoured as the Religion of the State. And it is natural for the ſtrongeſt ſide to attempt the ſubduing of the weaker. And though this be not ſoon effected; yet 'till one ſide getteth the maſtery, the Parties remain, not as diſtinct Bodies ſettled in peace within themſelves, and towards each other, but as Convulſions in the common body of the State.

Some think this Inclination to the ſwallowing up of all other Parties to be found almoſt only in the *Romiſh* Church.

But there is ſomething of it to be diſcerned (I will not ſay in all Churches, ſeeing I well underſtand the good Temper of our own which ſuffered *Bonner* himſelf to live) yet in all Factions and Parties; though the inequality of Power makes it not ſeem to be alike in all of them.

The Catt hath the ſame inward Parts with the Lyon, though they differ much in ſize: And ſome ſuch likeneſs they will find who diſſect humane nature, and Bodies civil.

There is this Diſpoſition in Men, whether they be the Politick, or the Conſcientious.

The External practice of all Parties is anſwerable to this inward Diſpoſition.

There is this inward Diſpoſition in men who eſpouſe any Faction, whether their Ends be deſigns of State, or of Religion.

Parties who are not (otherwiſe then in ſhew) concerned for Religion, will perpetually covet Power after Power. And Parties who are ſerious and Conſcientious in their way, whatſoever it is; will not remain in an indifference of tempers towards thoſe who tread in contrary Paths, and with whom they do not maintain Communion.

Communion. For therefore they withdraw from them, becauſe they believe Communion with them to be unlawful. Otherwiſe they have no Judgment in the price of Peace and Unity, if they willingly part with it, when they may, without ſin, enjoy it: and if they eſteem their way ſinful, and believe thoſe perſons who remain without their pale, to be ſo gone aſtray, as without Repentance, to be eternally loſt; Charity it ſelf will urge them to uſe all means probable towards the reducing of them. And they will be apt to think, that the ſuffering of them in their Wandrings, declares them to be contented with their Perdition.

The External Practice of all Parties do's ſhew plainly what is their inward Diſpoſition.

All would do what is good in their own eyes; but I do not perceive that any are willing to let others do ſo. Where there is Power, there is little Forbearance: And the ſame men, as their Conditions alter, ſpeak of *Mercy* or *Juſtice*.

Amongſt thoſe of the Party of *Donatus* whoſe Schiſm opened ſo dangerous a Wound in the Churches of *Africa*; all pleaded earneſtly for Forbearance, whilſt their Power was in its Minority. Yet, S. *Auſtin* reminded one of them * of a Practice contrary to their Profeſſion, whilſt they turn'd againſt the *Maximianiſts*, the edge of the *Theodoſian Laws*; and abus'd the Power which they had gotten under *Julian*, in oppreſſing, as far as in them lay, the Catholick Chriſtians.

Amongſt thoſe of the Proteſtant *Perſwaſion*; the *Heads* of the *Diſcipline*, were plainly unwilling that any ſhould have leave to make a ſeparation from their body. And one of them ||, with a mixture of Grief and Expoſtulation, thus diſcourſed before the Commons.

* *Petil. ap. S. Aug. cont. Petil. l. 2. Abſit, Abſit à noſtra conſcientia, ut ad noſtram fidem aliquem compellamus, &c.*

|| *Mr.* Calamy *in Ser. called,* The great danger of Covenant refuſing. *A. 46. p. 3.*

"*The*

"*The Famous City of* London *is become an* Amſter-
"dam; *Separation from* Our Churches *is countenanc'd*;
"*Toleration is cried up*; *Authority lieth aſleep.* Every one would have Power to rowſe upit ſelf, and maintain *his* Cauſe. And indeed it is, and has been too often in Religion, as it is and was in Philoſophy, *Where the divers Sects do not contend meerly for the enlarging the bounds of Philoſophical Arts in a ſincere and ſolid inquiry,* * *but for the Tranſlating the Empire of* Opinion, *and ſettling it upon themſelves.* The ſame men who pleaded for Forbearance in this Church, and remov'd themſelves into *New-England* (as by themſelves was ſaid) for the Liberty of their Conſcience or Perſuaſion; when once they arrived there, and made a figure in that Government, they refuſed Indulgence to the *Arabaptiſts* and *Quakers*, and us'd them (as to this day they do) with great ſeverity. Thoſe Commons who in the Year 47 ‖, made an Order, *For the giving of Indulgence to tender Conſciences*; *did at the ſame time make another Order, That this Indulgence ſhould not extend to tolerate ſuch who uſed the* Common-Prayer.

* Lord Bacon's Pref. to Adv. of Learn.

‖ Whitlock's Memoires. p. 276.

Some who do not well underſtand the Policy of the *Dutch*, do believe it to be otherwiſe in thoſe *Netherlands*. But, by their Conſtitution, none have liberty to ſpeak againſt any publick Error or Corruption, on which the States ſhall ſtamp their Authority. And *Epiſcopius* * complain'd that the *Calviniſts* would tolerate none whom they had power to puniſh. There are now great numbers of his own Remonſtrant Party, who, when any juncture of Affairs gives them encouragement, are apt to contend for Superiority. The Parties in their Sermons and Writings, ſpeak with bitter Zeal againſt each other: And where the ordinary Converſation of Men of different Judgments is peaceable amongſt them; divers who mind Traffick more than Religion,

* *Epiſc. Exam. Theſ. Cap. Op. vol.* 1. *par.* 2. *p.* 185.

Religion, ſeem rather to be an Heterogeneous body frozen together by a cold indifference, then a Society united by Chriſtian Love.

In the Church of Rome, the ſeveral *Orders*, who at preſent mortally hate one another, if they were not reſtrain'd by the force of the common Politie, they would ſoon *devour* one another. We are not without a remarkable Inſtance in this kind, publiſhed by a *Dominican Biſhop*, and a *Capuchin Fryer*. Certain *Dominicans* || had ſeated themſelves nigh the River of *Plate* in *Paraguay*, where there are Gold Mines in the Earth, and Gold Sands in the Rivers. Of this the Jeſuits, who have long ears, had good intelligence. They deſired to go thither in order to the further inſtruction of the *American-people*, and the education of Youth. They obtained leave, procured Letters of Credence, were furniſhed with money for the Voyage. After having gotten ſure footing, they ſoon removed the *Dominicans* and *Spaniſh* Laiety, and eſtabliſhed themſelves.

|| *See Lettres Sinceres. Trois. partie Sixieme Lettre.* p. 111.

Among the *Socinians*, the great Aſſerters of Liberty in Religion, both in thinking and ſpeaking; though they cannot impoſe, becauſe they have not yet been any where (that I know of) the prevailing Party; yet they ſhew ſometimes what Spirit they are of.

Gittichius was, beyond all good manners, troubleſom to a *Socinian* of better temper (I mean *Ruarus**) becauſe he had choſen to faſt one day in a week, and had taken *Friday* for the day, though without any fixed purpoſe.

Ruarl. *Epiſt. par.* 1. *p.* 415, 416.

Among the *Quakers* themſelves, whoſe Principle ſeems to be the Guidance of each man by his perſonal perſuaſion, there want not ſigns of that fierce heat with which their Light is accompanied. When ſome had form'd them into a Society, and gotten the *Go-*

vernance into their hands, they *Excommunicated* others; they ſuffered them not to Marry or Bury in their manner who would not be guided by what they called the *Light of the Body*, and the *Light of Antient Friends*. * *George Fox* declar'd he had *Power to bind and looſe whom he pleaſed*, || *and ſaid in a great Aſſembly* † *that he never lik'd the Word* Liberty of Conſcience, *and would have no Liberty given to* Presbyterians, Papiſts, Independents, *and* Baptiſts.

* *See Spirit of the* Hatt. *p.* 12, 13, *&c.* || *p.* 27. † *p.* 41.

The Principal End of the Diſſenters *the firſt part of it.*

From the *Subordinate End* of the *Diſſenters*, I paſs to the *Principal*; and begin with the *firſt part* of it, the *removal* of *Popery*. A very good and commendable end. And I heartily pray to God to proſper all Chriſtians who perſue it by fit and lawful ways.

But the Methods of *Diſſenters* do not ſo well lead to it as thoſe of the eſtabliſhed Church.

Bare Reaſon maketh this manifeſt. It may be alſo proved to us by *Hiſtorical Inference*.

This likewiſe, is the *Judgment of the* Papiſts *themſelves*, who take their meaſures from this Principle, that they ſhall enter in through the Breaches of the *Church* of *England*.

Firſt, *Common Reaſon* ſheweth, that the Interruption which, may by Diſſenſion, be given to this Church, will rather weaken, then improve the *Proteſtant Intereſt*, both at home and abroad.

Abroad, the Proteſtant Intereſt will ſuffer much, in the overthrow of this Church. For, by ſuch means, a principal Wheel is taken out of the Frame of the Reformation. Nay, *Signior Diodati* * was wont to praiſe it in a more excellent Metaphor, and to call it the *Eye of the Reformed Churches*; and it is plain to conſidering Men that the Church of *England*, which had greater regard to the Primitive Pattern than ſome others of the Reformation, can give a more full and unperplexed

* *Florentiſſima Angelta Oculus ille Eccleſiarum, Peculium Chriſti ſingulare, &c.*

anſwer

anſwer to all the Objections of the *Romaniſts*, then ſome other Churches, who are cramped in a few points unwarily admitted. If therefore Diſſentions put out this eye of the *Proteſtant* Churches, the dark Doctrines and Traditions of Popery will the ſooner ſpread themſelves over Reformed *Chriſtendom*.

At Home, the Diſſettlement of the Church of *England* will ſooner introduce then root out Popery. I am conſtrain'd thus to judge by the following Conſiderations.

Firſt, The deſign of keeping out Popery by the Ruine of this Church, is like the prepoſterous way, of ſecuring the Vineyard by pulling up of the Fence; or of keeping out the Enemy by the removal of our *Bullwark*. Under that name this Church is commonly ſpoken of, and they do not flatter it who give it that Title. Its Conſtitution is Chriſtian, and it is ſtrong in its Nature; and if ſuch a Church hath not ability (with God's aſſiſtance) to reſiſt the aſſaults of *Romiſh Power*, much leſs have they who diſſent from it. And it is *Fanaticiſm* properly ſo called, or Religious *Frenzie*, to lay aſide a more probable means, and to truſt that God will give, to means which are much leſs probable, ſupernatural aid and ſucceſs.

God ſupporteth a good Cauſe by weak means (if they are the only means he hath put into our power) againſt a bad Cauſe though externally potent. But he, who in caſes of emergence aſſiſteth honeſt Impotence and Infirmity, will never work Miracles in favour of Mens Preſumptions and Indiſcretions.

The *Romaniſts* are a mighty body of Men; and, though there are Inteſtine Fewds betwixt the Secular and Regular Clergy, as likewiſe betwixt the ſeveral Orders, yet they are all united into one common Politie, and grafted into that one ſtock of the Papal Head-

ſhip. They are favoured in many places by great Men; they have variety of Learning; they pretend to great Antiquity, to Miracles, to Martyrs without number, to extraordinary Charity and Mortification; they have the Nerves of worldly Power, that is, banks of Money, and a large Revenue: They have a Scheme of Policy always in readineſs; there are great numbers of Emiſſaries poſted in all places for the conveying of Intelligence, and the gaining of Proſelytes; they take upon them all ſhapes, and are bred to all the worldly Arts of Inſinuation. There is given to their way, in the *Jargon* of Mr. *Coleman**, a very fit name of *Trade*, *Traffick*, *Merchandize*.

* *Coll. of Lett.* p. 8. &c.

Againſt all this Craft and Strength, what (under God) can *Proteſtants* oppoſe which is equal to the Power of the Church of *England*? A Church Primitive, learned, pure, and not embaſed with the mixtures of *Enthuſiaſm* or Superſtition.

A *Church*, *which* is able to detect the Forgeries and Impoſtures of *Rome*; *which* hath not given advantage to her by running from her into any extream; *which* is a National Body already formed; a *Body* both *Chriſtian* and *Legal*; a *Body* which commendeth it ſelf to the Civil Powers by the Loyalty of its Conſtitution; a Body which hath in it great numbers of People judiciouſly devout, and who are judged only to be few*; becauſe they are not noyſie, but prudent, though truly exemplary, in their Religion.

* *See* L. de Moulin's *Advances*, &c. p. 26.

And, there is in the Church of *England*, ſomething more conſiderable then number; for Union is ſtronger then Multitude. Take the Character of this Church from *Monſieur Daille**, a Man whoſe Circumſtances were not likely to lead him, in this matter, into any partiality of judgment; and who, at that time, was engag'd in a learned Controverſy with one of our Divines.

* *De Confeſs. Adverſ.* H. Hammond. *c.* 1. *p.* 97, 98.

vines. The Character is this. *As to the Church of* England, *purged from Forrein wicked Superſtitious Worſhips and Errors, either Impious or dangerous, by the Rule of the Divine Scriptures; approved by ſo many and ſuch illuſtrious Martyrs; abounding with Piety towards God, and Charity towards Men, and with moſt frequent examples of good works; flouriſhing with an increaſe of moſt learned and wiſe men from the beginning of the Reformation to this time; I have always had it in juſt eſteem, and till I die, I ſhall continue in the ſame due Veneration of it. And,* indeed it is to me a matter of aſtoniſhment, that any men who have been beyond the Seas, and made Obſervations upon other Churches and States, ſhould be diſpleaſed at *Ours* which ſo much excel them.

Now, is it probable that ſuch a Church as this is, ſhould have leſs ſtrength in it for the reſiſting of Popery, then an inferior number of divided Parties, of which the moſt Sober and moſt Accompliſh'd, is neither ſo Primitive, nor ſo learned, nor ſo united, nor ſo numerous, nor ſo legal: And againſt which it will be objected by the *Romans*, that it is of Yeſterday?

Amongſt theſe Parties, *there are ſome who have not fully declared themſelves.* And who knows whether they have not a Reſerve for the *Romiſh* Religion, againſt a favourable Opportunity, though ſometimes they ſpeak of *Rome* as of *Babylon?* I mean thoſe People who are called *Quakers*, who ſpeak in general of their *Light*; and in ſuch doubtful manner, that Inquiſitive Men cannot yet underſtand from what quarter of the Heavens it ſhineth. The Men of deſign amongſt them may embrace any Religion, and the melancholy will make a tolerable Order amongſt the *Romans*; and the Prieſts will find for them a ſecond St. *Bruno*.

Again,

Again, There are ſome who though they have declared themſelves againſt Popery, yet they have ſcarce any formed way of keeping it out. For what hindreth a crafty Jeſuite from gathering a particular Congregation out of many others, and modelling of it by degrees according to his pleaſure? and what a gap do they leave open for Seducers, who take out of the way all Legal Teſts, and admit Men who are Strangers to them to officiate amongſt them upon bare pretence of Spiritual Illumination?

Furthermore, the *Romaniſts* have more powerful ways of drawing Men from the Parties of the *Diſſenters*, then they have of enticing them from the Church of *England*; for ſuch Men (too frequently) go out from us through weakneſs of imagination, for which the Church of *Rome* hath variety of Gratifications.

They will offer, to the *Severe*, ſuch ſtrictneſſes as are not conſiſtent with the general Laws of a National Church, which being framed for Men of ſuch various *Conditions*, muſt have ſome Scope and Latitude, though no licence in it; and many of thoſe who now joyn themſelves to the Diſſenting Parties, would then chuſe to be admitted as Members of this or the other Superſtitious Fraternity: And it is (at leaſt) my private Conjecture, that if the Revenue of the Religious Houſes which were diſſolved, had been judiciouſly applyed to the ſervice of Men, either weak in mind, or indiſpoſed by temper, or ſingular in their *Inclination*, amongſt the Reformed; there might have been a Diverſity here (I mean ſuch as there is in our preſent Colleges) without a Schiſm.

Likewiſe, they have *Mental Prayer*, and (as they call them) *Spiritual Eructations*, for thoſe who contemn or ſcruple *forms*.*

* *See Rational Diſcourſe of Prayer chiefly of Myſtic Contemplation*, chap. 14. pag. 74.

They

They have *myſtical* Phraſes for ſuch who think they have a new Notion when they darken underſtanding with Words. And accordingly, the third *part of the Rule of Perfection*, (a very myſtical Book, written by *Father Benet a Capuchin*) was in the Year 46, reprinted in *London**, with a new Title, and without the Name of the Author; and it paſſed, amongſt ſome of the Parties, for a Book containing very ſublime Evangelical Truths. And it pleaſed ſome *Enthuſiaſts* when they read in it, *That* Chriſt's *Paſſion was to be practis'd and beheld as it was in our ſelves rather than that which is conſidered at* Jeruſalem. *

* *A Bright Star centring in Chriſt our perfection.* Printed for *H. Overton* in *Popes-Head Alley* 1645.

Alſo, they uſe much geſture, and great ſhew of Zeal in preaching, and have ſingular ways of moving the zealous temper of the *Engliſh*, from whence ſome of them, in *Rome* it ſelf, had the Name of *Knock-breaſts*, *given to them. A *Romiſh* Preacher comes forth out of an obſcure Cloyſter into the Pulpit, and appears all heavenly in the Exerciſe: And having excited a warmth in their affection, he retires again, and does not mix with Converſation, and is not obſerved (as other Miniſters) by many eyes; and the People never ſeeing him but in this Divine Figure, look upon him as an Angel coming to them out of Heaven, and then aſcending thither again.

* Ch. 18. p. 189.

* *Picchia-Petti Inglesi.* S. R. C. *Poſth.* p. 125.

It may be obſerved, alſo, that the *Romaniſts* have greater *ſhews of ſelf-denial* for the moving of *Engliſh* Pity, then the *Diſſenters*. They have rough Cords, mean Garments, bare Feet, Diſciplines, Whips, Pretences of not touching Money, or enjoying Property; though ſome of theſe are often no other then Arts uſed by ordinary Beggars.

Again, they have ways, not only of humouring the *Informity*, but even the *Foppiſhneſs* of Humane Nature. *Proceſſions* and other Rites of the *Romiſh* Religion are ſo

ſo ordered as to be Games for Diverſion; and the *Maſs with Scenes* pleaſeth, though it be not underſtood.

Diſſenters do now think, that Popery may be very eaſily ſubdued by their Arms: But if Recluſes were once crept out of their dark Cells (as Serpents from under the deadly night-ſhade) they would have cauſe to alter their Opinions, and not to think too highly of themſelves, after a wilful removal of the Church of *England* which is ſufficient (under God) for this Encounter. This Church deſigns to make Men good by making them firſt Judicious, as far as means can do it. But ſome others deſire to bring them to their ſide by catching of their Imaginations; and by that way they can neither reform nor fix them. Some new Device ſhall, in time, bring them over to a new Party.

Diſſention it ſelf amongſt *Proteſtants* weakneth their Intereſt; and that which weakens one ſide, ſtrengthens another.

And many men, entangled in Controverſy, and wearied with endleſs wrangling, are too apt, for mere eaſe and quiet ſake, to caſt themſelves, in ſervile manner, into the Arms of pretended *Infallibility*.

Our Diſſentions have already introduced too much of that which is the very ſpirit of *Jeſuitiſm*, the doing of Evil that pretended Good may come of it; the ſerving of a Cauſe by any means, whether they be juſt or unjuſt.

Some Diſſenters do accidently prepare the way for *Romiſh* Religion by running into an other extream upon pretence of avoiding Popery; by decrying the Church of *England* as *Antichriſtian* and *Popiſh*; and by condemning that as *Popiſh* which is Chriſtian and decent. [As, Epiſcopacy, Liturgy, Obſervation of the Nativity of Chriſt, and other Feſtivals, Reverence of bodily Geſture, particularly in receiving the Holy

Communion; Preſervation of places and things ſet apart for Holy uſes, with reverend care.] By this means they bring Popery into Reputation. Men will be apt to ſay, if ſuch a Body as the Church of *England* be *Popiſh*, it is fit we ſet down and conſider of it; for ſurely they are not ſo inclined without weighty Reaſons. If the Clergy of it be inclined to that Religion the Introduction of which, together with great numbers of the Popiſh-Clergy, will diminiſh their preferment; it muſt be the Power of Truth which moveth them againſt their worldly Intereſt. They will continue their Argument and ſay further; if ſuch good things as theſe abovementioned be *Romiſh*, and it be lawful to judge of the whole by the parts of it which are before us, ſurely that which is *Popiſh* is alſo Primitive and Evangelical. That which we have examin'd is good, and that which we have not, may probably be of the ſame kind.

Secondly, the Hiſtory of our late Revolutions ſheweth that Popery will not be ſmother'd in the Ruines of the Church of *England*, but rather be advanced upon them.

It made great Progreſs in the late Times; inſomuch, that the Diſſenters do remove the Odium of the late King's execrable Murther from themſelves, and lay it upon the *Jeſuites*; thereby tacitly acknowledging that they had ſo great a power over ſome of them, as to make them to become their Inſtruments for the cutting of the *Lord's Anointed*. For if they will not allow *Cromwell* and *Ireton* and ſome others of that Order, to have been Diſſenters, properly ſo called; yet certainly they muſt not deny that Name to Mr. *Peters*, Mr. *John Goodwin* and many like to them, who appeared publickly in that very black and inſolent wickedneſs. How far it is true that the Jeſuits influenc'd thoſe Counſels,

I do not now examine, nor do's my Talent lie in Mysteries of State. But that in the late Revolutions, Popery was not rooted out, no Man can remain ignorant who is of competent Age, and has not perfectly loſt the uſe of his memory, though he has made the moſt negligent Obſervations.

* *Hiſt. des troubles de la grand Bret. a* Paris 1661. *liv.3.p165 See ſhort view of the late Troubl.* p.564.

Robert Mentit de Salmonet * a *Scotchman*, and a *Secular Prieſt* in actual exerciſe of Communion with the Church of *Rome*, hath publickly taken notice of the many Prieſts ſlain at *Edge-Hill*, and of two Companies of *Walloons* and other *Catholicks* (as he is pleaſed to ſtyle them) in the Service of the *States*.

|| *Arbitr. Government* p.28.

It hath been commonly ſaid || that *Gifford* the Jeſuite appeared openly in the Year 47, amongſt the *Agitators*, and that his Pen was uſed in the Paper drawn up at a Committee in the Army, and call'd the *Agreement of the People*. † K. *Charles* the Martyr ſpeaketh of ſuch things as notorious, in one of his printed *Declarations* *; *All Men know* (ſaid he) *the great number of* Papiſts *which ſerve in their Army, Commanders, and others.*

† *See* Whitl. Memoirs. p.279,280 282.

* Exact Coll.p647.

* Id. ibid. p.405.

In the Year 49, * Thoſe in the Houſe *were acquainted with divers Papers, taken in a* French *Man's Trunk at* Rye, *diſcovering a* Popiſh *Deſign to be ſet on foot in* England, *with Commiſſions from the Biſhop of* Chalcedon, *by Authority of the Church of* Rome, *to* Popiſh *Prieſts and others, for ſettling the Diſcipline of the* Romiſh *Church in* England *and* Scotland.

* *Gangrena* p.16 *par.*2.

Mr. *Edwards* * reports, from Mr. *Mills* a Common-Council-man, who was ſo informed by a knowing *Papiſt*, that the *Romaniſts* did generally ſhelter themſelves under the Vizor of Independency. It is certain, that a College of Jeſuits was eſtabliſhed at *Come* * in the Year 52. And in a Paper found there, mention was made of 155 reconcil'd that year to the Church of *Rome*. *Oliver* himſelf uſed theſe words in a *Declara-*

* *Narr. ſent up to the Lords from the* Biſhop *of* Hereford p.7.

tion

tion publiſh'd by the Advice of his *Council.* || *It is not only* Commonly *obſerved, but there remains with* Us, *ſomewhat of* Proof, *that Jeſuites have been found among ſome diſcontented Parties in this Nation, who are obſerved to quarrel and fall out with every Form or Adminiſtration in the Church or State.* Dr. *Bayly* * the *Romaniſt* openly courted *Oliver* as the preſent hopes of *Rome*, and, with a Flattery as groſs as the Jingle was ridiculous, call'd him *Oliva Vera*: And one of his Phyſitians † hath ſaid of him, that he was once negotiating with the *Romaniſts* for Toleration, but brake off the bargain, partly becauſe they came not up to his price, and partly becauſe he feared it would be offenſive to the People. It is alſo publickly told us, || that an Agreement was made in 49, even with *Owen ô Neal*, that bloody *Romaniſt*; and that he, in purſuance of the Intereſt of the *State*, ſo called, raiſed the Siege of *London-derry.*

|| Prot. Declaration *Octob.* 31. 1655.

* *In the Life of Biſh.* Filher. *p.* 260, 261.

† V. Elench Mot. *par.* 2. p. 341.

|| H. Indep. *part* 2. p. 245, *&c.*

A great door was opened to *Romiſh* Emiſſaries when the Oaths of Allegiance and Supremacy were, by publick Order, taken away: For they were Teſts of *Romaniſm.* Likewiſe, the Doctrine of the unlawfulneſs of an Oath, revived in thoſe days, by *Roger Williams*, **Samuel Gorton*, and others, helped equivocating *Papiſts* to an evaſion; as (I fear) it may do, at this day, among the Quakers. So we may be induced to believe, by comparing preſent with former Tranſactions. For we are infomed that in the Reign of King *James*, † *Thomas Newton, pretended to have had a Viſion of the* Virgin Mary, *who ſaid to him*, Newton, See thou do not take the Oath of Allegiance: *And being of this publickly examined at the* Commiſſion-Table, *and asked, how he knew it to be the* Virgin Mary *which appeared? He anſwer'd*, I knew it was ſhe, for ſhe appeared unto me in the form of her Aſſumption.

* *See Mr.* Cotton's Lr. Exam. *A.* 44. *p.* 4, 5. Simplicit. defence. *A.* 1646. *p.* 22.

† Gee's *Foot out of the Snare.* p. 58, 59. *A.* 1621.

It was the Church of *England*, which, in our late Troubles, principally fortify'd and entrench'd the true *Proteſtant* Religion againſt the Aſſaults of *Rome*.

This Church was ſtill in being, though in Adverſity. She had ſtrong Vitals and did not die, notwithſtanding there was ſome Diſtemper in her Eſtate. There was ſtill a Conſtitution where Primitive order and decencie might be found, and in which Men of Sobriety might be fixed. And great numbers of the Church-men, by their conſtant adherence to their Principles, under publick contempt and heavy preſſure, gained daily on the People, and convinced the World that they were not ſo *Popiſh* and Earthly-minded as popular clamour had repreſented them. Alſo, their learned Books and Conferences reduced ſome, and eſtabliſh'd many, and we owe a part of the ſtability of Men in thoſe times to God's bleſſing on the Writings of Arch-biſhop *Laud*, Mr. *Chillingworth*, Dr. *Bromhall*, Dr. *Coſins*, Dr. *Hammond*, and others.

Laſt of all, It is the Opinion of the *Papiſts* themſelves, that their Cauſe is promoted by our Diſſenſions; and, according to theſe meaſures of Judgment, they govern their Councils.

This was the Opinion of the *Jeſuite Campanella* in his *Diſcourſe* touching the *Spaniſh Monarchy*, written about the Year 1600; and, in 54, publiſh'd at *London* in our Language. * *Concerning the weakning of the* Engliſh (ſays that Jeſuit) *there can no better way poſſibly be found out, then by cauſing Diviſions and Diſſentions among themſelves.——And as for their Religion,——it cannot be ſo eaſily extinguiſhed and rooted out here, unleſs there were ſome certain Schools ſet up in* Flanders,——*by means of which there ſhould be ſcattered abroad the Seeds of Schiſm*, &c.

* *Campan. Diſc. of Span. Mon. c.* 25. p. 157.

And

And whether these kinds of Seeds have not come from hence to us, as well as those better ones of the *Brabant-Husbandry*, remaineth not now any longer a question.

It was the Advice of the *Jesuit Contzens*, * *To make as much use of the Divisions of Enemies, as of the agreement of Friends.*

* *Contz. Polit.* l. 2. chap. 18. Sect 9.

After this manner it is that they manage themselves; they endeavour to widen the Breach, in order to the introducing of Popery into a divided Nation. They will have hopes, as long as we have Divisions. They will believe, whilst they see the humours are in conflict, that the Body will be at last dissolved. If they will hope for Resettlement, as they declare they do, upon such inconsiderable grounds as the Printing of a *Monasticon* * or the *Provincial* || of *Lynwood* amongst us, though in the Quality of History rather then of Title or Law; what will they not expect from our un-christian Distempers, and from our forbearing of Communion with the establish'd Church, as if it were the Synagogue of *Satan*?

* *Journal des Scavans de l'* Ann. 1665. p. 140.

|| *Journ.* &c. *de l'* An. 1666. *p.* 230, 233. &c.

By this Artifice it is that they gain Proselytes. They expose the *Protestants* as a *dis-united People*. They demand of injudicious Men how they can, in Prudence, joyn with those who are at variance among themselves? Though at this time, in the Church of *England* it self, there is much more agreement then in the Church of *Rome*, in which (they say) there are great numbers of more private *Deists*, † and *Socinians*, and some (we are certain) who publish it to the World * that the *Primacy is Antichristian*; in which there are Solemn and Publick Assemblies who declare openly against one another in the great point of the Papal Supremacy; and shew, by so doing, that (in their Opinion) their common head cannot certainly tell the nature of his Head-ship.

† *V. Polit. of* France.

* *Moyens Surs*, &c. *pour la conversion de tous les Heretiques.*

There

The second part of the second or more Principal End of the Diſſenters.

There remaineth to be conſidered, the *ſecond more principal End*, the advancing Chriſtian Religion, in theſe Kingdoms, to greater *Purity and Perfection.*

But neither in this is their expectation likely to be anſwer'd.

For Firſt, *The means towards the ſettling of themſelves is the Diſſettlement of that which is well fixed.* And this is the way, not to a greater purity in Religion, but to the corruption of it.

For, it removeth Charity which is the Spirit of the Chriſtian Religion. It letteth looſe great numbers who cannot govern themſelves; it moveth *Unbelievers*, *Atheiſts* and *Idolaters*, to pour Contempt upon the Church of Chriſt; and confirmeth them in their evil courſe. It expoſeth the Church as a Prey to the Common Enemy. Thus the Diviſions in *Africa* gave encouragement to the Arms of the barbarous Nations; and thoſe, in the *Ægyptian* Churches, made way for the *Saracens*. And the Propoſal of the maintenance of Charity and pure Religion by the overthrow of a tolerable Eccleſiaſtical Conſtitution, is as improbable a Project as that of *Flammock*; who, in *Henry* the 7th's time, * proſed a Rebellion without a breach of the Peace.

* *L. Bac. H. 7. p* 164.

And it is here to be conſidered, that thoſe who diſſent from a National Church, do generally make uſe of ſuch Junctures, as are apter to debaſe, then refine Religion. They often move for Alterations in the Church when there is a great heat and ferment in the State: And in ſuch Seaſons, the Form of a Church may be pulled in ſunder, but there is not temper enough and coolneſs of unbyaſs'd conſideration to ſet it together to advantage. Such times are the Junctures of State Diſſenters, and amongſt them Revolutions generally begin, though without the pretence of reforming Religion, they are not carried on amongſt the People.

People. For it will not ſerve their purpoſe to ſay plainly, they are againſt the Government, becauſe the Government is againſt their *Intereſts*. Now, when well meaning Diſſenters are in the hands of ſuch worldly Power, they will not be able to eſtabliſh what they think is pureſt, but that which pleaſeth their ſecular Leaders. A change in the Church naturally produceth ſome change in the State; and in ſuch changes who can ſecure the Event for the better? The words of Biſhop *Andrews* *, about the midſt of the Reign of K. *James*, touch this Point, and they doubtleſs are worth our obſervation. *When* (ſaid he) *they have made the State preſent naught, no Remedy; we muſt have a better for it, and ſo a change needs: What Change? Why! Religion, or the Church-Government, or ſomewhat (they know not what well): ſtand a while, ye ſhall change your Religion (ſaid they of this day* [*the* Gun-powder-Traytors]) *and have one for it wherein, to your comfort, you ſhall not underſtand a word (not you of the People) what you either ſing or pray; and for variety, you ſhall change a whole Communion for an half. Now, a bleſſed exchange, were it not? What ſay ſome others? You ſhall change for a fine new Church-Government; a* Presbytery *would do this better for you than an* Hierarchy, *and (perhaps) not long after, a Government of States, then a Monarchy. Meddle not with theſe Changers.*

* *Serm.* 6. *on Nov.* 5. 1614.

Now when a State is either diſturb'd or diſſolv'd, men cannot foreſee all the ill Conſequences of it. When the Veſſel is ſtirr'd, the Lees come up, which lay before undiſcerned in the Maſs of the Liquor. And ſo it is in Religion; it is not fined, but rather render'd leſs pure, by motions in the Body Spiritual or Civil. Then Politicians uſe conſcientious Inſtruments no further then they ſerve a preſent purpoſe; and for new Purpoſes they find new Inſtruments. One of the Aſſembly

of

* D. J. L. on Pſal. 4. 4. Feb. 24. A. 1647.

of Divines * diſcourſed, on this manner, at a publick Faſt. *Have not theſe Trumpets and theſe poor Pitchers had their ſhare, and a good ſhare too, in bringing down the Walls of* Jericho, *and the Camp of* Midian? *and have not they (like the Story in* Ezekiel) *if I may ſo expreſs it,* Propheſy'd you up an Army? *The Witneſs of theſe things is in the whole Kingdom, and a Witneſs of them is in your own Boſomes.* Yet the Preacher was very ſenſible at the ſame time, that thoſe whom they had helped to Power, were turning it againſt them, and breaking them to pieces by daſhing *Independency* againſt them. Aſpiring Men make fair Promiſes, till they have gained their point; but when that is once ſecured, they take other Meaſures. They ſay * that *Maximilian*, for the gaining of Votes in order to the *Empire*, uſed ſecret *Preachings* to pleaſe the *Proteſtant Princes* [the *Elector Palatine*, the *Dukes* of *Saxony* and *Brandenburgh*]; and went openly to *Maſs* to pleaſe the *Popiſh Biſhops* of *Mentzs*, *Triers*, and *Collein*. Alſo, the claims of the worldly increaſe with their Power: And (for illuſtration-ſake) when the *Houſe*, being garbell'd had much leſs *right* but more *force* (the Army as yet agreeing with them and the good King being in their hands) then they gave to the Declarations of their Pleaſure the Title, not as before of *Ordinances*, but of *Acts* of *Parliament*. ||

* *Melvil's* Mem. p 33.

|| *Whitl.* Memoirs. p. 363.

Oliver, likewiſe declared plainly, * *That there was as much need to keep the Cauſe by Power, as to get it.* And being potent, he entred the *Houſe*, and mock'd at his Maſters, and commanded, with inſolent diſdain, that *That Bawble* * (meaning the *Mace* of the *Speaker*) ſhould be taken away. Men may intend well, but uſing the help of the illegal ſecular Arm, they can never ſecure what they propoſe, but frequently render that which was well ſettled, much worſe by their unhinging of it.

* Speech at the Diſſol. of the Houſe. *Jan.* 22. 1654. p. 22.

* *Id. ibid.* p. 529.

But

By such means it comes to pass, that the Civil State is embroyl'd, and Religion sensibly decays, instead of growing towards perfection, where publick order is interrupted, and Men gain a Liberty which they know not how to use.

Secondly, It appeareth, by the *History of our late Revolutions*, which began with pretence of a more pure Religion, that our Dissentions occasion'd great Corruptions both in Faith and manners.

Then the War was Preached up as the Christian Cause. And one of the City-Soldiers, mortally wounded at *Newberry-fight*, was applauded (in an Epistle * to the Houses) as one whose Voice was more then humane when he cryed out, *O that I had another Life to loose for Jesus Christ.* *Then* this Doctrine (so very immoral and unchristian) was by some † Preached, and by great numbers embrac'd. *The Lord hath no more to lay to the charge of an Elect Person, yet in the heighth of Iniquity and the excess of Riot, and committing all the Abominations that can be committed—then he hath to lay to the charge of a Saint Triumphant in Glory.* Then certain Soldiers ‖ enter'd a Church with five Lights, as Emblems of five things thought fit to be extinguish'd, *viz.* The Lord's-day, Tythes, Ministers, Magistrates, the Bible. Then by a publick Intelligencer, who called himself *Mercurius Britanicus* **, the *Lord Primate Usher* himself was reproach'd as *an Old Doting Apostating Bishop.* Instances are endless; but, what need have we of further Witnesses then the *Lords* and *Commons*, and the *Ministers of the Province of* London, whose Complaints and Acknowledgments are here subjoyned.

* Hill's Ser. called Temple work. A. 1644.

† D. Crisp in Ser. called, Our sins are already laid on Christ. p 274, 275.

‖ H. of Indep. part. 2. p 152, 153.

** Merc. Brit. N 13. Nov. A. 43. p. 97.

The *Lords* and *Commons*, in one of their Ordinances*, use these words. *We——have thought fit (lest we partake in other Mens sins, and thereby be in danger to receive of their Plagues) to set forth this our deep sence of the great dishonour of God, and perillous condition that this Kingdom is in, through the abominable Blasphemies, and damnable Heresies vented and spread abroad therein, tending to the Subversion of the Faith, contempt of the Ministry and Ordinance of* Jesus Christ.

* Die Jovis. Febr. 4. 1646.

The *Ministers* made a like acknowledgment, saying, *Instead |||| of extirpating Heresie, Schism, Profaness; we have such an impudent and general inundation of all these evils, that Multitudes are not asham'd, to press and plead for publick, formal, and universal Toleration.*

|||| Testim. to Truth of J. Chr. p. 31.

And again, *We the Ministers of Jesus Christ, do hereby testify to all our Flocks, to all the Kingdom, and to all the Reformed Churches, as our great dislike of Prelacy, Erastianism, Brownism, and Independency; so our utter abhorrence of Anti-Scripturism,* Popery, *Arianism, Socinianism, Arminianism, Antinomianism, Anabaptism, Libertinism, and Familism; with all such like, now* too rife *among us.*

Thirdly, some Dissenters, by the *Purity of Religion*, mean agreeableness of Doctrine, Discipline, and Life, to the dispensation of the New Testament, and a removal of humane Inventions: and thus far the Notion is true; but, with reference to our Church, it is an unwarrantable Reflexion. For it hath but one Principal Rule, and that is the Holy Scriptures; and Subordinate rules in pursuance of the general Canons in Holy Writ, are not to be called in our Church, any more then in the pure and Primitive Christian Church, whose Pattern it follows, humane Imaginations, but rules of Ecclesiastical Wisdom and Discretion.

But

But there are others among the Diſſenters, who, by the *Purity of Religion*, mean a ſimplicity as oppos'd to compoſition, and not to ſuch mixtures as corrupt the Circumſtances, or parts of Worſhip which in themſelves are pure. *Quakers* and ſome others believe their way the purer, becauſe they have taken out of it Sacraments and External Forms of Worſhip, and endeavoured (as they phraſe it*) *to bring the Peoples minds out of all Viſibles.* By equal reaſon the *Papiſts* may ſay their Eucharilt is more pure then that of the *Proteſtants*, becauſe they have taken the Cup from it. But that which maketh a pure Church, is like that which maketh a pure Medicine; not the fewneſs of the *Ingredients*, but the good quality of them how many ſoever they be; and the *aptneſs* of their Nature for the procuring of Health.

* G. Fox *in.* J. Perrot's *Hidden things brought to light.* p. 11.

Men who have this falſe *Notion* of the purity of Religion, diſtill it till it evaporates; and all that is left is a dead and corrupt Sediment. And here I have judged the following words of Sir *Walter Rauleigh* not unfit to be by me tranſcribed, and conſidered by all.

* *The Reverend Care which* Moſes *had in all that belong'd even to the outward and leaſt parts of the Tabernacle, Ark, and Sanctury —— is now ſo forgotten and caſt away in this* Superfine Age, *by thoſe of the Family, by the Anabaptiſt, Browniſt, and other Sectaries, as all coſt and care beſtow'd and had of the Church, wherein God is to be ſerved and worſhipped, is accounted a kind of* Popery, *and as proceeding from an Idolatrous Diſpoſition: Inſomuch, as time would ſoon bring to paſs (if it were not reſiſted) that God would be turned out of Churches into Barnes, and from thence again into the Fields and Mountains, and under the Hedges; and the Officers of the Miniſtry (robbed of all Dignity and Reſpect) be as contemptible as theſe places; all Order, Diſcipline, and Church-Government left*

* Hiſt. of the *world. l.* 2. 1. *part c.* 5. *p.* 249.

to newneſs of Opinion, and Men's Fancies: Yea, and ſoon after, as many kinds of Religions would ſpring up as there are Pariſh-Churches within England: *Every Contentious and ignorant perſon clothing his Fancy with the Spirit of God, and his Imagination with the gift of Revelation; inſomuch, as when the truth, which is but One, ſhall appear to the ſimple multitude, no leſs variable then contrary to it ſelf, the Faith of Men will ſoon after dye away by degrees, and all Religion be held in ſcorn and contempt.*

Fourthly, If ſeveral contrary Parties be eſtabliſhed by way of ſufferance; no progreſs is likely to be made towards the perfecting of Religion. For the ſuffering of divers Errors is not the way to the reforming of them. One Principle only can be true; and the blending of ſuch as are contrary with it, createth the greateſt of ties; a mixture of that which is profane, with that which is ſacred.

Fifthly, Many *Diſſenters* are not likely to erect a Model by which Chriſtianity may be improved amongſt us, becauſe they lay aſide Rules of diſcretion, and rely not on God's aſſiſtance in the uſe of good means, but depend wholly upon immediate illumination, without the aids of Prudence: And ſome of the more ſober amongſt them, have inclined too much towards this extream.

* Mr. *S. Sympſon* in A. 1643. Reform. Preſervat. pl 26,27.

In Reformation (ſaid one * in his Sermon before the *Commons*) *do not make reaſon your Rule nor Line you go by. It is the line of all the* Papiſts.——*The ſecond Covenant doth forbid*, not only *Reaſon*, but all *Divine Reaſon, that is not contain'd by Inſtitution in the Worſhip of God.*——*God's Worſhip hath no ground in any reaſon but God's Will.*

Sixthly,

Sixthly, There are already provided in this Church, more probable means for the promoting of pure Religion, then thoſe which have been propoſed by all or any of the Diſſenting Parties. It is true, each Church is capable of improvement, by the change of obſolete Words, Phraſes, and Cuſtoms; by the addition of Forms upon new Occaſions; by adjuſting diſcreetly ſome Circumſtantials of External Order. But, to change the Preſent Model for any other that has yet been offered to publick conſideration, is to make a very *injudicious bargain*. There are in it, all the neceſſaries to Faith and Godlineſs; there is preſerved Primitive Diſcipline, Decency, and Order: And, under the means of it, there are great numbers grown up into ſuch an improvement of Judicious Knowledge and uſeful, prudent, ſerious Piety; that it requireth a Laborious Scrutiny to find Parallels to them in any Nation under the Heavens.

I do not take pleaſure in diſtaſtful Compariſons. Yet I ought not (ſure) to paſs by with unthankful negligence, that excellent Spirit which God hath raiſed up among the Writers and Preachers of this Church; their labours being ſo inſtrumental towards the right information of the Judgment, and the amendment of the Lives of unprejudic'd Hearers.

It muſt be confeſſed, that there is ſome trifling on all ſides: And it will be ſo whilſt Men are Men. But there is now (bleſſed be God) as little of it in the Church of *England* as in any Age. And the very few who do it, appear plainly to be what they are, Phantaſticks, and Actors, rather then Preachers. But, amongſt the Parties, the folly and weakneſs puts on a more venerable pretence, and they give vent to it with ſtudied ſhews of mighty ſeriouſneſs, and deliver it ſolemnly as the immediate dictate of God's Holy Spirit.

And

And I cannot call to mind one Minister in this Church, who would (for instance sake) have deliberately used these words of Mr. *Rutherford*, in a solemn audience, *and after his *solemn* manner. *God permits Sins, and such Sins, that there may be room in the* Play *for pardoning* Grace.

* *Ruth. on Dan. 6. 26. p. 8. A. 1643. bef. the Commons.*

It seemeth also, not unfit for me to take notice, that the Changes formerly made in Church-matters in *England* by Dissenters, were not so conducive in their nature, to the edifying of the Body of Christ, as the things illegally removed. The Doctrine of *God's Secret decrees* taught in their *Catechisms*, was a stronger and more improper kind of meat then that with which the Church of *England* had fed her Children. *Ordination by a Bishop*, accompany'd with *Presbyters*, was more certain and satisfactory then that by *Presbyters* without a Bishop.

There was not that sobriety in many of the present and *unstudied Effusions*, which appeared in every of those publick Forms which were considered and fixed. And it sounded more decently (for example sake) to pray in the Churches words, and say, from *Fornication Good Lord deliver us*; then to use those of an eminent Dissenter, * *Lord un-lust us.* Nor did the long continued Prayers help Men so much against Distraction as those shorter ones, with Breaks and Pauses in the Liturgy; and the great and continued length of them introduced, by consent, sitting at Prayer.

* *Prayers at the end of Farewell Sermons. Mr. U's Prayer bef. Serm. p. 31.*

Neither did it tend less to edification, to repeat the *Creed standing*, then to leave it quite out of the *Directory for publick Worship.* Neither was it an advantage to Christian Piety to change the gesture of kneeling in the *Eucharist* when the Sacred Elements were given together with Prayer, for that less reverend one of sitting: Of sitting especially with the Hatt on, as the

most

most uncomely practice of some was; the People being taught to cover the Head, * whilst the Minister was to remain bare amongst them. Nor was the civil Pledge of the *Ring in Marriage*, bettered by the invention of some Pastors, who (as is storied of them) took a *Ring* * of some Women-converts, upon their admittance into their Church.

* *Edwara's* Gangrena. *part* 1 Error 112. *p.* 25.

* *See* Edw. Grangr. 2 *part* p. 13.

Neither was the Alteration of the Form of giving the Holy Elements, an amendment. For the Minister was directed to the use of these words. || *Take yee, eat ye; this is the Body of Christ which is broken for you. —This Cup is the New Testament in the blood of Christ, which is shed for the Remission of the Sins of many.* —— The words denoting Christ's present Crucifixion, (either actually or in the future certainty of it) give countenance to the *Romish* Sacrifice of the *Mass*; though I verily believe they were not so intended.

|| Directory for publick Worship. *p.* 27.

Nor did the forbidding the Observation of Christ's Nativity and other Holy-days, add one Hairs bredth to the Piety of the Nation; but, on the other hand, it took away, at least from the common People, one ready means of fixing in their Memories the most useful History of the Christian Religion.

It is easy enough, even for Men who are Dwarfs in the Politicks, in such sort to alter a constitution as to make it more pleasing for a time to themselves during their Passion, and the novelty of the Model in their Fancy not yet disturbed by some unforeseen mischief or inconvenience; but 'tis extream difficult upon the whole matter, to make a true and lasting Improvement; there being so many parts in the frame to be mutually fitted, and such variety of Cases in Humane Affairs.

I pray from my Heart for the bettering, but I dread the tinkering of Government.

The

The Concluſion.

IF then, Diſſenters are not likely to obtain their Ends; of Eſtabliſhing themſelves, of rooting out of *Popery*, and promoting pure Religion, by overthrowing the Church of *England*; the *Inference* is natural, they ought, both in Prudence and Chriſtianity, to endeavour after *Union* with it.

They will (it may be) ſay to me, can Men be perſuaded two contrary ways? Can they both *Aſſent and Diſſent?* And whilſt they ſecretly *Diſſent*, would you force them into an Hypocritical Compliance? I *Anſwer* thus.

Firſt, Though a Man cannot at the ſame time wholly *Aſſent and Diſſent*; yet there are means for the rectifying of a falſe perſuaſion; and he may, upon good Grounds, change his Mind.

Secondly, No Man's Mind can be forced; for it is beyond the reach of Humane Power.

Thirdly, Good Governours do not uſe Severity to force Men to diſſemble their Minds, and to make them Hypocrites, but to move them, after a Tryal of fair means, to greater *conſideration*.

* Tavern. *Perſ. Trav. l.* 4. *c.* 6. p. 155, 156.

I am not concerned in the Emblem of the *Perſian Dervi* * who, whilſt they go about their Office of teaching the Law to the People, carry a great Club in their hands

hands. But neither do I think that the beſt way to remove pernitious error from Men, is never to give them any diſturbance in it.

I have *two things* only to recommend, firſt to the *conſideration*, and then to the practice of ſuch as *Diſſent*.

Firſt, This is a time of *Proſecution*, and a time of *Adverſity* is a proper time for *Conſideration*, and *Conſideration* is a means to make us hold faſt that which is good, and reject that which is evil. I beſeech you, make ſuch advantage of this Juncture. Sit down, and think once more of the Nature of this Church. Conſer with the Guides of the National Religion; read without prejudice, the Books commended by them to you. Peruſe ſeriouſly the Books which Authority hath ſet forth. Some who have ſpoken againſt them, have by their own *confeſſion*, never read them. Examine, and Judge. Many of your Scruples have ariſen from what you have heard, and read; they would not have otherwiſe been ingendred in your Minds. Hear and Read for your Information, as well as your entanglement.

Secondly, Do as much as you can do. Do as much as the *Diſſenters*, who are moſt eminent for Learning, Piety, Preaching, Writing, Experience, *and* Fame; ſometimes actually do. They have owned our Communion to be lawful. * They have received the Communion kneeling. They

* *See* Lawſ. *of hearing the publick Miniſtry, &c. by Mr.* Nye, *Mr.* Robinſon, *&c. and Mr.* Corbet's *Non-Conformiſts Pleq for* Lay-Communion.

have bred up Children to the Miniſtry of this Church. They have joyned in the Liturgy. They have been Married according to the Form of it. Nay, one who aſſiſted in making the *Directory*, would have his own Daughter (in thoſe times) be Married in the way of the Book of Common-Prayer.* Do as the antient *Non-conformiſts* did, who would not ſeparate, though they feared to Subſcribe: Who wrote with ſuch Zeal againſt thoſe of the Separation, that *Mr. Hilderſham* was called, ‖ *The Maul of the* Browniſts.

* *Mr.* Marſhall *in Hiſt. of Indep.* 1 *part* p. 80.

‖ *See Dr.* Willit's *Epiſtle Dedicatory before his* Harm. *on* 1 Sam. Schiſmaticorum (Qui vulgò Browniſtæ) malleum.

Do more for the Peace of God's Church, then for a Vote, or Office, or Fear of Legal Penalty. Come as Chriſtians to the *Sacrament*, and not as *Politicians*. Thoſe who have ſo done, yet break the unity of the Church, are ſaid to uſe the Arts of Jeſuites, and to be without all excuſe, by a Diſſenter * who writes with commendable temper.

* Vox. Clam. Sect. 6. p. 49, 50, &c.

Do conſtantly what you do upon occaſion. No *Preaching*, or *Praying*, which is better liked, can ballance the evil of Separation from a Church, which impoſeth no terms of Communion which are ſinful.

For *Peace* ſake, let that be more conſtant, in which your *Conſcience* alloweth occaſional exerciſe. A *Member* who joyns himſelf to any eſtabliſhed Church, and alſo to any Churches which are ſet up, not as legal Supplements of it, but as Forts againſt it, ſeems to be a kind of *Wooden Legg*; if I may repreſent ſo grave a matter by ſo light a Similitude. He is tyed on, and taken off, at pleaſure; he is not as, by natural Ligaments

ments and Nerves, knit to ſuch Eccleſiaſtical Bodies. If all would do conſtantly what they can *in Conſcience* do ſometimes, they would create a better Opinion of themſelves, in the *Governours*, and move them to all due favour, and hinder all the deſtructive breaches amongſt us. For the remain of other Diſſenters would be ſo *inconſiderable*, as to abide in the Body of the *Nation*, as ill humors thrown off to the extream parts, from which there may ariſe ſome little pain, but no mortal danger.

Now, the God of *Peace* grant *Peace* to us always, by all fit means.

The END.